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the 1990s, the number of people with a mental health problem has increased by 50% (Mental Health Foundation 1999). The prevalence of mental health problems has increased in the general population, and the incidence of mental health problems has increased in the prison population.

There is a growing awareness of the need to address the mental health needs of prisoners. The Department of Health (2000) has published a strategy for mental health services, which includes a commitment to improve the mental health of prisoners. The Department of Health (2000) has also published a strategy for mental health services, which includes a commitment to improve the mental health of prisoners. The Department of Health (2000) has also published a strategy for mental health services, which includes a commitment to improve the mental health of prisoners.

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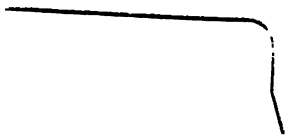
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AN
EFFICIENT MINISTRY:
A CHARGE,

DELIVERED AT THE ORDINATION

OF THE

REVEREND JOSEPH ELLIOT,

OVER THE CHURCH ASSEMBLING AT

NORTH GATE STREET CHAPEL,

Bury St. Edmund's.

BY THE REV.
ANDREW REED, D.D.

LONDON :
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J. DENNETT,
Union Buildings, Leather Lane.

TO
THE REV. JOSEPH ELLIOT,

AND TO
THE CHURCH OF CHRIST

UNDER HIS PASTORAL CARE,

This Discourse, published at their Request,

IS DEDICATED,

WITH SINCERE PRAYERS

FOR

THEIR CONCORD AND USEFULNESS.

PREFACE.

OF all means for the edification of the church and the conversion of the world, the ministry of the word, by the living teacher, is the principal.

The ministry, however, in relation to these ends, may be either efficient or inefficient.

The efficiency of the ministry depends rather on the state of the heart than of the head ; rather on moral than mental qualities.

The great practical difficulty, in ministerial life, is, to keep the heart rightly affected to the exercise. Every other preparation may have been made, and still the proper state of feeling may be wanting. The duty may be respectably discharged, while it wants the grace and sustenance of spiritual life ; but to fulfil duty, perfunctorily, however well, is to fulfil it fruitlessly.

It is this view of the subject which has suggested the following discourse. It seeks, not so much to instruct, as to impress. It reverts to first principles ; and to those of the first im-

portance. It assumes, that the mind of the best and the holiest is ever slipping away from them; and that it is the part of true wisdom to strive to have them ever in remembrance. To assist the memory and interest the heart, the writer has employed quotation more freely than is his custom; or than, in ordinary composition, his taste might dictate.

If, to any, it may be acceptable as a little manual; to stir up their pure minds by way of remembrance; to remind them of what their fathers have been; to refer them to that grace which is as abundant to us as to our predecessors; to nourish in all their faithful service that spirit of life which is so ready to die; it will justify its obtrusion, at the request of others, on the public attention.

O that the ministry may be baptized from heaven with an apostolic spirit! Then should it indeed become the "glory of Christ and the messenger of the churches" to the end of the world!

AN

EFFICIENT MINISTRY,

§c. §c.

I COR. XV. 11.

So we preach, and so ye believed.

THE Gospel, my brethren, has come to us. This is a fact so important, that, as often as it is admitted, it should awaken the most grateful emotion. It is from heaven. It is the highest gift of heaven. It is the production of an infinite wisdom, infinite power, and infinite mercy. It propounds to us the great method of reconciliation—of God to man, of man to God. It restores to us the liberty, the life, the blessedness which we had lost by our apostacy. It opens to us the way to heaven, which was closed by our sins; and it lands us in the presence of him—

our Maker, our Saviour—whose presence is fulness of joy, and of joy for ever.

It is part of a wise economy, that this Gospel should be proclaimed by the *living voice*. It is not enough that it should be revealed and recorded. It is *written* to preserve it from the uncertainty of oral communication; and it must be *spoken* to bring it home to our conscience and affections. It is a message to human kind; and it must be clothed with human sympathy. The human faculty, the human voice, the human aspect, must become the living vehicle of divine truth; by which its awful presence shall be seen and felt. Man, himself redeemed, is to be the honoured instrument of saving man.

The same wise economy that employs human agency for the purpose of human salvation, has respect also to the particular *fitness* of the agent for the end proposed. All men are not qualified for this work; and, of those who may be

thought to be prepared, there are still various degrees of preparation. The rule is, that the *fittest* are the *best*; and that the proportion of success shall, generally, be as the measure of preparation. The apostle intimates, here and elsewhere, that the Gospel itself may be so preached as to be of none effect; and, on the contrary, that it may be so preached as to realize, most happily, the highest ends of redeeming mercy. In one word, *manner* is regarded as well as *matter*; and men, while they are privileged to labour in this service, are not allowed to trifle; they are made responsible for the *temper* and *fidelity* with which it is executed.

If there is any truth in these remarks, then it is of extreme importance to inquire, what may be considered as constituting an *efficient* ministration of the word of life? Such an inquiry, while important in itself, may be deemed, I hope, appropriate to the occasion of our

present meeting. This day our brother is solemnly set apart for the ministry of the Gospel; is it not most proper for him to pause and ask, how it may be *so* preached, as that it may have “free course and be glorified?” And if such inquiry is proper to him, should it not be regarded as equally interesting to the audience? There is a ministry that is not edifying, that does not save the soul; and there is a ministry that is admirably adapted to secure our present peace, our continued edification, and our everlasting happiness. Can any hearer be so indifferent, so reckless, as not to ask, on which ministry he is attending? as not to desire, that the word he hears may be *so* preached, that he may believe? as not to inquire, for the clear and certain signs of a ministry efficient to salvation?

This is the inquiry to which we propose to limit our observations. Unite with me, my brethren, in prayerful desire that even

while we are inquiring for the blessing, we may find it ; that this sacred service may be signalized by the power and presence of God ; that this “ house of the Lord may be filled with the glory of the Lord !”

In asking for those qualifications which are *essential* to an efficient ministry, the subject is raised, at once, to a high position ; and we are called upon to dispense with all subordinate considerations, however important and valuable. When treating, generally, of the ministry, it may be needful to insist on the importance of knowledge, of letters, of language, of eloquence, and of sincere piety ; but we should fall altogether below the present inquiry, if we allowed such considerations to divert or satisfy us. Whatever excellencies may grace a ministry, and yet leave it *inefficient* for the purpose of salvation, is not proper to this question. But the ministry may have knowledge, and yet be inefficient ; it may

have learning, and yet be inefficient; it may have eloquence, and yet be inefficient; it may have sincere piety, and yet be inefficient. Valuable as they are admitted to be, then, we must look above them, for those qualities which are essential to an efficacious ministration of the word of God.

I. THEN, IT IS ESSENTIAL TO AN EFFICIENT MINISTRY, THAT THERE SHOULD BE A SPIRITUAL AND POWERFUL PERCEPTION OF THE TRUTH.

The truth is, in fact, the message of the minister. He is to utter it, and nothing but it. He will be a good messenger as his mind stands in harmony with the truth, and is prepared to catch and communicate all its lovely expressions. But the truth is eminently spiritual; and it must be apprehended and appreciated by a kindred faculty. Mere force of intellect, however admirable, is lost here. It cannot penetrate the darkness by which

it is surrounded ; it cannot enter within the veil ; it cannot become to us “ the substance of things hoped for, and the evidence of things not seen.” The carnal mind, though the strong mind, cannot comprehend the things of God. It may explore the worlds of life and of nature, and proudly ask for other worlds to conquer ; but there is still one world as much hidden from it as though it had no existence ; and that is the moral and spiritual world, of which God is the centre, and all holy beings the blessed inhabitants.

As the truth is not seen at all without a corresponding faculty, so it follows that it is apprehended in proportion to the strength of that faculty. This makes it needful that the minister should be not merely pious, but greatly, habitually pious. It is not usually, that he has no sense of divine things ; but that his sense is so feeble, as to bring to the heart only poor and powerless impressions. He re-


quires to have that vigour of life and perception, which would give him felt sympathy with the spiritual world, of which he is the representative and the advocate. His eye, his ear, his heart, should be all awake to its reality, its beauty, and its grandeur. It is this present world, that is near to us, that should be distant from him; and that spiritual world, so far from us, should be the region in which his spirit dwells and is at rest. When he appears before men to speak to them of God, of redemption, of the judgment, and of the life and death beyond the grave; it should be as if an angel of light had passed the boundaries of the invisible world, to assure us of its reality and impress us with its solemnities!

The difference, then, in the degree of spiritual perception and feeling, will usually indicate the difference of success between one preacher and another. The apostles were eminently successful, and

they could say, with great emphasis and life of expression, "That which we have seen, and tasted, and handled of the word of life, declare we unto you." Luther exclaimed, that the discovery of divine truth to his mind was "like opening the gates of paradise." Livingston's celebrated sermon, by which it is thought five hundred persons were converted, was delivered after a whole night spent in communion with heaven and immortality; and he spoke with the power and unction of the eternal world upon him. An infidel remarked of one of the most useful ministers of the past age, "That man preaches as though the Son of God stood at his elbow." President Edwards, during the most successful period of his ministry, says, "I have had an affecting sense of the excellency of the word of God, as the word of life, as the light of life, a sweet, an excellent, and life-giving word. I seemed often," he continues, "to see

so much light and refreshment in reading, that *I could not get along*. I often dwelt long on one sentence, to see the wonders it contained, and still almost every sentence seemed full of wonders." Who does not see, that such a state of mind in relation to the truth must create stronger appetite and keener perception; while, in announcing it to others, it must become quick, powerful, and unctuous, in the highest degree?

In proportion to the excellency of the attainment is the *difficulty*. Hence we have but few high examples of it. Many are even insensible to their deficiencies, and self-complacent under them; and many who have made advances have still to lament, that they have been so partial and so late. One excellent minister confesses, gratefully, after a season of sickness, "that he had learned more by three months suffering than by seven years hard study." Another exclaims, sorrowfully,



on the bed of death, "O, if I had had the views of truth and of an eternal world, which now I have, what a different preacher I should have been!" Flavel and Howe, so useful in their day and now, both record seasons, as "days of heaven," in which they were particularly awakened to the Divine presence, and impressed by the power and majesty of divine truth.

An excellent minister, of another land, was, on one occasion, preaching on a subject which had not, in the preparation, excited any unusual interest in his mind; when there was given to him, he said, "a view of truth which was worth the world." This view of truth formed a *new era* in his ministerial life. Without it he might have continued to discharge his duties *respectably*, but not *efficiently*. It gave a *new* character to his ministry; it led to a powerful revival of religion, and to great subsequent usefulness. It was no revelation of *new* truth; it was

not an exaggeration of *existing* truth ; it was only a *more correct* view of the truth. Before, he had seen it indistinctly, and believed it as though he believed not. Before, it made only a feeble impression ; now it thrilled through his soul with the power of a discovery ; and prepared him to administer the Gospel to his fellow men, as one who saw and felt its excellence. It was, in fact, that force of perception and depth of feeling which are *proper* to the subject ; and which are indispensable to bring the mind into fellowship with the truth, and to confer on our ministry the character of *efficiency*.

II. IT IS ESSENTIAL TO AN EFFICIENT DISCHARGE OF THE MINISTRY, THAT THERE SHOULD BE A PREDOMINANT REGARD TO THE DIVINE GLORY.


As a principle, this is necessary to all Christian character. The world have it not ; they are regulated by an opposite principle. But a Christian cannot be

without it. If it is strong, he is strong; if it is becoming weak, it is the sure indication of incipient declension.

In the minister it should be found, not only as a settled principle, but with the absorbing power of a *ruling passion*. It must teach him to forget himself; to deny himself; to sacrifice himself for God; and to be happy in so doing. Others may have a passion for science, a passion for fame, a passion for pleasure; he must be possessed by the one noble passion of living, of dying for God. The love of appetite, of ease, of reputation, of applause, must all be subordinate to the love of Christ. He receives his commission from God: he is to fulfil it only for his sake. He could not be a faithful servant, and must be far from an honoured one, if he should fulfil it for his own, and not for his Master's advantage.

It is, brethren, just this term of our ministry that reveals to us so much of our

deficiency. It is easy to pray ; but it is difficult to pray only as to God. It is easy to preach ; but it is difficult, in preaching, to forget the honour that cometh from men. It is easy to labour ; but it is exceedingly difficult to do all for the glory of God. It is this felt difficulty of the service, which occasions us to be constantly slipping away from primary and spiritual motive of action, to that which is secondary and worldly. In what we do, and in what we omit to do, we are frequently influenced by pride, by self-respect, and by respect for others. We receive honour one of another ; we praise, and are praised ; we seek to please men rather than God alone. Continuance in such a course reconciles us to it, and leaves us insensible to its evil. If it yields little enjoyment, it brings little sacrifice, perhaps much applause ; till we are in danger at once of being satisfied with the approbation of men, and confounded by the malediction of God !



Such a ministry, to say the least, cannot be efficient. It may, indeed, answer a civil or political end ; it may promote private and worldly advantage ; it is weakness itself, for the great ends of its institution. It cannot renovate the world, by participating in the spirit of the world : it does not honour God, and he will not honour it. The ministry which is efficient to glorify God, is the ministry that *means*, and *seeks*, and *labours* to glorify him. This elevated principle is its vitality, its power. It implies such a perception of the excellence of the truth ; such ardent love to Christ as its author ; such delight in making it known to others ; such integrity of heart to the high trust committed to him ; and such profound humiliation, that it should be committed to hands so unworthy ; as would raise the minister superior to ordinary difficulty, and would clothe all he said with an energy and reality which the world could neither resist nor gainsay.

The first martyr, Stephen, thus spoke, and his adversaries could not resist nor reply; and, exasperated at the power of the truth on their consciences, they took away his life. Peter, who had formerly, with slight inducement, denied his Lord; afterwards, when life was in peril, could fearlessly exclaim, "We must obey God rather than men." It was this single principle of fixed regard for the honour of God, and of devotedness to Christ, which has made Paul an example of the first magnitude to all ages of the church. Through his whole course, labour or suffering, affliction or joy, life or death, were equal to him; if so be that Christ might be glorified in him. And when, after unparalleled suffering and sacrifice, he was about to close his life by martyrdom, with the cross in his sight, and his enemies thirsting for his blood, he says, with a preparation, and sobriety, and magnanimity of spirit inimitable, "*I am now ready to be offered.*"

In more recent times the ministry has been efficient and successful, as it has been pervaded and penetrated by this spirit. It was this that animated and sustained Luther and Calvin in the first Reformation, and Wesley and Whitfield in the second. Never was there a finer example of it than is supplied in the life of Whitfield. "The more we do," he exclaims, "the more we may do for Jesus!" "I sleep and eat but little, and am constantly employed from morning to midnight, and yet my strength is daily renewed. I long to do something for my Saviour! Had I a thousand lives, he should have them all!" In him the ruling passion was strong, even in death. When seized with fatal sickness, and submitting to medical advice, he suddenly cried out, "Doctor, my pains are suspended; by the help of God I will go and preach, and then come home and die." He went. "I preached," he says, "as a dying man. The invisible

realities of another world lay open to my view. Expecting to stretch into eternity, and to be with my Master before the morning, I spoke with peculiar energy. Such effects followed the word, that it was *worth dying for a thousand times.*"

Brainerd says, "I feel that it is heaven to please God, and to be just what he would have me to be. How shall I yield ten thousand times more honour to him ! What shall I do to glorify him ? O that I could give myself, soul and body, to his service for ever.

Payson says, "I felt willing to live or die, as God pleased ; and to go among the Indians, or to any part of the world, if I could be instrumental in promoting the glory of God and the happiness of man."

The amiable Pearce says, "I feel a growing satisfaction at the prospect of spending my whole life among the heathen." In a season of prayer, he says, "O what a view of the love of the cruci-

fied Redeemer did I enjoy ! The attraction of his cross, how powerful ! I was as a giant refreshed with new wine, as to animation ; like Mary, weeping at the Master's feet, for tenderness of soul ; like a little child, for submission to my heavenly Father's will ; and like Paul, for a victory over all self-love and creature love, and fear of man, when these things stand in the way of duty. I was swallowed up in God. Hunger, fulness, cold, heat, friends, enemies, all seemed nothing before God. Yes, my dying Lord, I am thine, thy servant ; and if I neglect the service of so good a master, I may well expect a guilty conscience in life, and a death awful as that of Judas, or of Spira !"

III. IT IS ESSENTIAL TO AN EFFICIENT MINISTRY THAT THERE SHOULD BE A YEARNING COMPASSION FOR MEN, AS GUILTY AND MISERABLE THROUGH SIN.

Just views on the particulars previously named, will contribute to this state of

feeling, and will regulate it. Fervent love to God must produce equal benevolence to man; and a clear and powerful sense of the whole truth will preserve each affection from degenerating into morbid sentiment. There must be no such pity to the sinner as to excuse his sin, to palliate his criminality, or to imply the severity of his punishment. Wherever sin is, there is infinite blame; and that blame must rest either with man or with his Maker. Let God be just, and all men sinners! Let them know that the whole blame of the first apostacy is with man; that the whole blame of continued transgression is with man. That they sin wilfully, and that they sin with awful aggravation, when they despise the light of truth, and reject the invitations of Divine mercy. Let them know that they sin, not only against a righteous, but a gracious dispensation; that they proudly refuse the last remedy

of infinite Wisdom ; that they will prepare their own punishment, and perish by their own hand ; that they will be condemned, not only by God and a consenting universe, but chiefly by their own consciences. This is indispensable to an efficient ministration of the truth. Men will never be led to repent of their offences by extenuation ; nor will they trust in Christ, but as they feel, at once, the *weight* and *justice* of their punishment.

Yet this is not opposed to an exercise of the tenderest commiseration. Left, indeed, to partial views of the truth, and to our own selfish passions, we might be exposed to an erroneous course. Many, under a professed zeal for God, have lost all benevolence to man ; and, under a conceit of their fidelity, they have gratified an innate sentiment of cruelty and pride. They have treated the doctrine of punishment with a hard and unfeeling hand ; they have assailed the sinner with

bitter invective; and have seemed to find a fearful gratification in brandishing the extreme terrors of law and of eternity over the head of the transgressor.

Nothing is more to be deprecated than such a treatment of the subject. It is below the dignity of the truth; unworthy of the Being whose honour we would vindicate; and, chiefly, it tends, above all things, by a law of our nature, to harden the sinner in the ways of transgression. What, my brethren, is it not true, that the very God whom we seek to honour, and against whom men have rebelled, has so loved the world as to give his only Son for them, that they might not perish, but might have everlasting life? Is not this message of infinite love committed to you? Is not he to whom it is to be delivered a *man*, your *brother*? If you blame him, will you not also pity him? If you convince him of wrong doing, shall it not be with a tender con-

cern that he would confess his faults, and implore forgiveness? If he refuse to listen, does he not aggravate both his guilt and his misery? and should not both circumstances create deeper commiseration and stronger effort for his salvation? What, my brethren, have *we* not been in the very circumstances of our brother? Have we not been guilty as he? miserable as he? Has no one pitied us? Are not we “as brands plucked out of the fire!”—as those whose salvation was so difficult, that, although truly saved, yet are we “scarcely saved?” O brethren, this ministration of mercy is committed to us, and not to angels, that it might be sustained by a fellowship of sympathy and a gushing tenderness of heart, which angels can never know!

Look to examples. David, equally alive to the honour of God and the misery of man, says, “Rivers of water run down my eyes because they keep not thy

law." Jeremiah, with poetic, but real tenderness, exclaims, "O that my head were waters, and my eyes fountains of tears, then would I weep day and night for the sin of my people." Paul testifies that he preached the Gospel to the Ephesians "with tears;" and, in a manner proper to his elevated character, and only understood by like character, he says, "that he could wish himself accursed after the manner of Christ"—Who shall say what that was?—despised, forsaken, persecuted, condemned, crucified, execrated—after the manner of Christ, that Israel, his kinsman after the flesh, might be saved. Habitually, he was willing to become any thing or nothing to all men, that he might save some.

Look to the host of men, since the apostolic time, who unquestionably have lived and died under the influence of the same divine compassion. Hear one say "that he was willing to be despised, crucified,

torn to pieces, if men would only listen, and believe, and be saved." Hear another, in martyrdom, say "that he was more than rewarded for all his sufferings if he had saved one soul." Hear Martyn, when prodigal of life, reproach himself "for not having done enough to save men from death." Hear Brainerd, to use his own language, "cry to God for his poor Indians." Of one occasion he says, "I pleaded long, and I thought that God would hear. There appeared to be nothing of considerable importance to me but holiness of heart and life, and the conversion of the heathen to God. I had no notion of joy from this world. I cared not where or how I lived, or what hardships I endured, so that I could but gain souls unto Christ." Who does not know of the labours of Whitfield, and of the success of his labours? And who does not admit of him, sooner, perhaps, than of any man, that his labours and his

success sprang from a principle of compassion as energetic as it was tender, and as lasting as it was strong? "From the power of this principle of compassion for perishing men," says his biographer, "he ventured on extraordinary methods." He went into the midst of the fair, then held in Moorfields, and resolved to preach amongst the people. He succeeded. Many gazed, and listened, and wept. He was encouraged, and went again. The showmen were exasperated, and got up a mob against him. "Uncommon courage," he says, "was given both to preacher and hearers. I prayed for support and deliverance, and was heard. I think I continued praying, preaching, and singing, about three hours. We retired to Tabernacle, where thousands flocked. I received, I believe, a thousand notes from persons under conviction; and soon afterwards three hundred were received into society."

IV. IT IS ESSENTIAL TO AN EFFICIENT MINISTRY, THAT THERE SHOULD BE A LIVING AND ABIDING SENSE OF RESPONSIBILITY.

It is easy to see that this sentiment will prevail, where the previous views are adopted; and it is as readily seen, that it is materially connected with the success of the ministry.

This responsibility is *to God*. If he has put us into the ministry, it is as counting us *faithful*; and he will look to us, that we are faithful. He records, for or against us, the deed and the motive from which it flows; and we must face that record at the final account. We must look to it, lest that day of solemn account and universal judgment meet us with grief, and not with joy! But what sentiments, in every sober mind, must such responsibility inspire! It was this that constrained Luther, though courageous as a lion, to say, that, to the last, he

never rose to declare the word of God to men, without having his knees to smite each other. The apostle Paul, our great example, says, "that he commends the truth to every man's conscience, *as in the sight of God*. He imprecates a woe on himself, "if he preach not the Gospel." He declares, that whether willingly or by constraint, necessity is laid on us to preach the Gospel; if by constraint, we must answer for our reluctance; but still it must be preached! He says of a faithful ministry—"Knowing the terrors of the Lord, we persuade men;" knowing that we must encounter the eye of God, and stand in judgment before him; and knowing that the judgment will be impartial, profound, fearful, irreversible, we labour to persuade men; and, whether present or absent—whether now or in the judgment—to be "accepted of Him."

This responsibility *relates to man*. There are many who, at least, practically

deny this. They allow that they have to be faithful to God, by announcing what they conceive to be truth; but they imagine, as they cannot command success, so they are not to be concerned for it. The work, they assure themselves, is in the hand of God; he will take care of his own cause and fulfil his own designs, in calling such as he has chosen to life, whether by fit means or unfit, by means or without means. I knew a minister, who, in the middle of his course, which is now finished, adopted these soporific sentiments; and by doing so certainly made the burden of duty lighter, and delivered himself from those deep anxieties which are proper to the faithful pastor. Before the adoption of such sentiments, I rejoiced in his success; after their adoption, though he still uttered the truth, and before a people to whom it had the force of novelty, I looked for fruit—but found none!

These opinions are as contrary to sound philosophy, as they are to correct theology. Possessing, as we do, profound reverence for the Divine purpose, as the wellspring of life to man, we maintain that it is entirely out of place when drawn into a rule of action, or when referred to, to weaken our sense of responsibility, in conforming to such rule of action. The Most High might certainly have dispensed with human agency; but, having determined to employ it, it is only consistent with perfect wisdom, that it should be exactly fitted to the end to be attained. Means, by the very purpose of God, are made indispensable in the spiritual world, as in the natural world. The period of my life is fully determined by the Divine purpose; but I cannot live without suitable nourishment. God has determined graciously to save men; but they cannot be saved without the preaching of the

truth. The same law that makes preaching generally necessary, determines that one kind of preaching is *fitter* than another, and that the highest success shall wait on the fittest. The minister therefore is, with fear and trembling, to take heed *how* he preach; while, with corresponding propriety, the hearer is enjoined, as hearing for eternity, to take heed *how* he hears.

The subject has two aspects, and they both have a most thrilling interest. The first is, *that men may perish through a defective and negligent ministration*. In most services, there is required a series of efforts to the proposed end; and though all the efforts be made, but the last, the series would not be complete, nor the end achieved. We cannot, therefore, flatter ourselves on having done much for the conversion of men, while they remain unconverted; but must rather jealously inquire, whether we

have done all that was needful to success? Much effort may have been made by the parent for the salvation of his child; but the ultimate effort in the series, which as means to an end is necessary to the event, may still be wanting. Much prayer may have been offered for your friend; but the last prayer, which was to try your perseverance and crown your wishes, may yet be wanting. Many appeals may have been made to some members of your congregation, that they would repent and be converted, till your heart has sickened with despondency; but perhaps the ultimate appeal, the determining reason, has not yet been presented, or not clothed with sufficient tenderness, or not sustained by sufficient sanctity and prayer, to carry conviction to the conscience. Should they perish, they will indeed be guilty of having despised means you have sincerely used for their salvation; but you will not be innocent,

if you have neglected to use any of the means proper to the end, or have failed to use them in the right temper !

It was this fearful, but just view of the subject that filled the mind of the apostle when he said — “ We watch for souls, *as they that must give an account* ; we wake, watch, and pray ; instruct, warn, and entreat ; that our ministry be not blamed. And it was because he discharged it with such fear and trembling, that he could *close* it, by that assured and noble appeal — “ I take you to record, that I am clear of the blood of all men ! ”

Fuller, with congenial views, says, — “ The pulpit is an awful place. We preach for eternity. We are set for the rising and falling of many in Israel ; and our own rise or fall is equally involved ! ” And he complains of his early ministry, as unprofitable to himself and others, from the want of “ just and adequate views on this subject.” Perhaps no man, however, had more distinct perceptions of

ministerial responsibility than Baxter. It fills his whole mind ; it burns through his whole discourse. It gives earnestness to his manner ; continuity to his argument ; simplicity to his purpose ; directness in his way to it ; and power and grandeur to his whole act of ministration. You are sure he is sincere ; sure he means your welfare ; sure that there is nothing he would not attempt or sacrifice to realize it. You know his success while living ; you cannot calculate it since his death ; it remains in words that cannot die. Baxter and Barrow were, as men, perhaps equally great ; as ministers of the word of life to give life to the world, we cannot doubt which to prefer, should not hesitate which to copy.

The other aspect of this subject is this ; *that men shall be saved through an adequate instrumentality.* This sentiment is as exhilarating as the former is awakening. There must be an intimate fellowship with the promises ; an entire persuasion that

as the word of God, they must be fulfilled; and a holy delight in anticipating their accomplishment. Personally, there should be the rooted confidence that the appointed means, rightly used, *must succeed*. This should not be disturbed, for a moment, through unfavourable appearances, or calamitous temptations. Every effort will not take visible and present effect; but each effort, as one of a series, shall lead to the most noble results, to which it was equally necessary with the rest. The maxim, not only of the devoted minister, but of the humble Christian, should be—*No effort is lost*.

Perhaps there is no particular in which we less resemble the primitive ministry than in this confidence of success. Confidence there may be; but it is not often of apostolic character. It is the offspring, perhaps, of vanity, or of self-esteem, or of physical vigour; it is not the fruit of strong faith in the pure

truth of God, and the associate of profound humiliation of spirit. We confide in ourselves, rather than in God. We do not realize the truth of his word; nor the fact of his presence to make it effectual when rightly applied. We are not raised to special effort and special seriousness, in the expectation of the superincumbent presence and glory of God! We do not expect immediate and marked success. We should be *surprised* if the truth we preach produced the consequences which are proper to its character; *surprised* if the very prayers we are accustomed to offer were answered.

Several things are requisite to the confidence which we are commending.

1. There should be decided evidence to our minds, that we have been called of God, to the fellowship of the christian life, and to the work of the christian ministry. We cannot, with assurance, utter the message of mercy to men, while

doubtful of an interest in it ourselves ; nor can we make full proof of our ministry, when it is questionable whether we are *sent* or *unsent*.

2. There should be a biblical knowledge and settled belief of the distinguishing doctrines of the Gospel, as they are, in our own hearts, the power of God to salvation ; and as they are able to become so on the hearts of others. Yet it is but too common for the young minister, from pursuing literature more than theology, and from studying theology rather in human than in inspired productions, to have but feeble impressions of the power and character of divine truth ; as well as to be oppressed by gloomy fears, relative both to his official and personal vocation.

Then, 3dly, there must be a supreme sense of the excellency of our work ; and a believing exultation in the felicity and success which will wait on the faithful minister. Our attachment to it must not

be doubtful, either to ourselves or to others; it must not participate in a divided heart; it must reign supreme and alone; and all things else must be pursued and valued only for its sake. Others may have a passion for science, for art, for arms, for human praise; and they must be left to it. His is a loftier profession, and unless it is to condemn him, his must be a more elevated character. To be, in all extremities, faithful to his Lord; to finish his course and his work with joy; to stand and to be approved in the solemn judgment; to be surrounded with triumphant spirits whom he has saved from the bitterness of second and eternal death; to present them to his Saviour, and to acknowledge both his life and theirs at his hand; *this is his ambition*. To feel that he has been an humble contributor to that ultimate scheme of Providence for which all other provisions were made; which subdues the

powers of darkness, brings pardon and life to man, restores order to the distracted universe, discloses the character of Deity in new forms, and creates fresh confidence and joy in heaven; *this is his ambition*. To find that his life has not been consumed on vice, lost on folly, or exhausted on transitory good, but that in attaching itself to eternity, it has become eternal; to find that his joy survives the being of time and the destruction of nature; to have the memory of the past and the anticipation of the future, blessing the present, and making his own mind his heaven; to be as the angels of God, so holy, so happy, so near his face, so sensible to his love, and so prompt to do his pleasure; *this is his ambition!*

Examples, high as they have need to be, abound for our encouragement. Hear our apostle exclaim, "None of these things move me, neither count I my life dear to myself, so that I may finish my

course with joy, and the ministry which I received of the Lord Jesus."

Brainerd says, "My soul breathed after God, and pleaded with him for a double portion of his Spirit. Nothing seemed too hard for the Lord to perform, nothing too great for me to hope from him. Though the conversion of the heathen appears impossible with man, yet with God I *saw all things were possible.*"

Whitfield writes, "I have been on the stretch for nearly three weeks, preaching almost constantly. My body is often extremely weak; but the joy of the Lord is my strength; and by the help of God I intend going on till I drop. The Redeemer fills me with comfort: I am determined in his strength to die fighting."

Payson says, "O what a Master do I serve, never was preaching such sweet work as it is now. Never did the world appear such a nothing; never did heaven appear so near, so overwhelming in glory.

God's promises appear so strong, so real, so solid; more so than the rocks and everlasting hills."

V. WHERE THESE REQUISITES ARE FOUND THEY WILL GENERATE ANOTHER, EQUALLY ESSENTIAL TO THE EFFICIENT MINISTRATION OF THE WORD OF LIFE, AND THAT IS DEEP EMOTION.

Two or three remarks may be needful in explanation. By emotion I do not mean a forced physical excitement. There are many speakers who have inadequate views of the important truths they utter, and whose affections have little sympathy with them, who nevertheless *task* themselves to be animated and striking, that they may be acceptable and popular. As though any man were truly eloquent by *trying* to be so! The effect is, that they overstep "the modesty of nature," and do violence to taste and reason. In *trying* to be forcible, they are extravagant; in *labouring* to be pathetic, they

whine and whimper ; and in *striving* to feel, they become turgid in the extreme. There is a great deal of vociferation, and besides it, nothing. Such service is of very questionable efficacy.

Nor, by emotion, do I refer, with commendation, to that softness of nature which disposes an individual to undue sensibility, and even to tears, on slight occasion and on trivial subjects. This is *mere weakness*; and sensible weakness in the minister can never give power to his ministrations.

Finally, by emotion I do not understand, those occasional and sudden gusts of real, but animal feeling, into which some speakers work themselves ; and which spring from no *sufficient* cause, and defy all controul of judgment and reason. To command others we must command ourselves. It must be felt that thought rises with passion ; and that we are never so truly rational as when we are deeply

impassioned. Passion without mind is mere phrenzy; it may well wait on the false oracles of pagan worship, but cannot speak "as the oracles of God."

By emotion, I refer to that *deep earnestness* of the soul, which is created by the truth *strongly perceived* and *entirely believed*; and the consequent *quick* and *holy sympathy* of *all the affections* with the *word* the minister has to deliver and the *circumstances* in which he is placed. Such emotion, evidently, would indicate neither weakness nor wildness. It would be in keeping with the subject; and appearing only where it was demanded, its presence would be life and power. It would suggest the just action, it would give the just intonation, it would create the just expression. Every thing would speak, and speak eloquently; and would carry to the conscience of the hearer that conviction of sincerity and power in the speaker, which nothing else could supply.

Now our proposition is, that this emotion of the heart is not only proper, but *indispensable*, to the work of the ministry. So that should a person, either from physical or spiritual causes, have his affections in so dull and obtuse a state, as not to allow of a corresponding feeling with the truth to be uttered, he is *disqualified* for the high and important service. He would fail to produce a belief in the truth of his message on the minds of those who heard him ; he would fail to produce even the conviction, that he himself believed it.

He would fail, in the first instance, to produce belief of the truth *in those who heard him*. Let us look at this. He is a messenger from God to man, and on his highest interests. He is to make him sensible that he has broken the righteous laws of his Maker ; that he is under sentence of condemnation for his offence ; and that the sentence recorded against

him subjects him to the forfeiture of life and happiness, both in this world and that which is to come. He is to know that this fearful sentence is suspended, at the will of his Maker, that there may be place for an act of grace on the part of God, and space for repentance on the part of the sinner. The preacher is to announce this grace as it is unfolded in the pity, the humility, the tears, the death of the Son of God for his sake. He is to beseech him to accept this message by faith, sustained as it is by the highest credentials; to rejoice in a display of infinite mercy, which provides for him the only escape from the wrath to come; and to commit himself and his interests into the hands of that Saviour who has borne all, suffered all for him.

But, strange as it may seem, he does not listen; or, listening, he does not obey. His mind is darkened by sin; his heart is occupied by the world; he is little affected by the glories or terrors of the

life to come ; and he prefers to gratify his ease, his pleasure, or his pride. Conviction, indeed, often startles him in his apathy ; but he allays it by a thousand excuses and pretences ; all of which only mean, that he is unwilling to accept a method of mercy which forbids him alike either to sin or to boast.

In this state of cherished insensibility and unbelief he has remained, against all entreaty, for weeks, and months, and years. Meantime his life, which is but a thread, is wearing away ; his day of grace is hastening to its close ; and there is every reason to fear that, through his own perversity, it will only aggravate his doom.


Once more he is to be tried. The preacher stands up in his place, to repeat a message which has been too often rejected. He is surrounded by the realities of eternity. God, the judge of all, especially his judge, is present to mark his fidelity. He is to utter words which will

be a savour of life unto life, or of death unto death. Two worlds—the world above and the world below—are interested spectators. His eye falls on the individual whom he would persuade and save. He is his *fellow-man*; perhaps his *friend*; ready, perhaps, to do any thing for him, but refuses to honour and accept his message. He makes his appeal. For any thing he can tell, it may be the last occasion on which it shall be made. He may never more repeat it. His hearer may never more listen to it. Oh, if he should reject it—he is lost, for ever lost, and demons shriek with horrid exultation! Oh, if he repent and accept it—he is saved, saved, for ever saved, and angels rejoice over the soul that was lost and is found!

Was ever man placed in such affecting circumstances, in relation to his fellow-man! Is it not an impossibility to remain unmoved, or slightly moved, on such occasion! Suppose it *possible* to fulfil

such a service with coldness and indifference, would it not, more than any thing, take reality from the truth, and dispose the hearer to adjudge it "a cunningly devised fable!"


More than this; the preacher without emotion would fail, as we have remarked, to produce a conviction that *he himself believed* the things he uttered. It is a common law of our nature to be affected and moved by truth and by circumstances, in proportion as we believe their importance. If a culprit could hear the sentence of death without emotion, or if the judge could utter it without solemn emotion, would you not consider that they had made themselves less than human? If a stranger should approach you with leisurely step, and with placid look, and in measured phrases should inform you that your dwelling was in flames, and suggest that you had better look to it, would you believe him? And why not? Simply because his *manner* denied his *statement*.



I remember to have heard of the following case. An individual, at the close of day, was taken dangerously ill. A messenger was despatched to a medical adviser, some miles distant, to urge his attendance immediately. The man had loitered so much on his way, and delivered his message in such feeble terms, and with such an air of indifference, that the physician failed to receive any impression of its *emergency*, and he was satisfied that the messenger did not regard it as urgent. The consequence was, that he did not go till the morning; and in the morning the patient was dead! Where was the fault? Certainly in the messenger; and his fault was, that his *manner* did not allow it to be thought, that the case was one of great and imminent danger, or that he himself believed it to be such.

And here, brethren, is the fault of our ministry. Time was, and it is not

wholly passed away, in which an earnest ministry was decried as vulgar, ignorant, and methodistical. He was deemed to be the fashionable, the intellectual, the polished preacher, who read what he wrote; who shunned emotion as he would an adversary; and who clothed himself with an indifference, which, by courtesy, was pronounced philosophical and rational. Mistaken men! No delusion has worked so fatally on the ministry! It has induced men to regard religion itself as a mere affair of state; its ministers as mere stipendiaries. In announcing the Gospel, they are considered to be only fulfilling their vocation; and in all their service to be *doing duty*; or, in other terms, to be *acting a part*, which they cannot deem to be of spiritual and eternal importance. Thus it is, that while in the theatre, where all is show and shadow, every thing appears a living reality; in the pulpit, where all is so



real, so awful, every thing seems like the scenes of a theatre, empty, vanishing as the "baseless fabric of a vision." "Why," said a clergyman to the greatest actor of his time, "why is it that we who preach truth produce so little effect, while you who deliver nothing but fiction produce such emotion?" The reply is too appropriate and exactly wise to be forgotten. "The reason is," said he, "that you preach truth as if it were fiction; and we represent fiction as if it were truth."

Do you ask for instances in illustration? It would really be to divide the whole ministry, whether past or present, into two classes—the frigid and the fervent—and to adduce them relatively as examples of failure or success. The frigid, whatever otherwise might be its advantages, would be found to fail; and the fervent, whatever its infirmities and errors, would be found to *succeed*. Of

course we refer not to an *affected fervour*; of all frigid things it is the most frigid. And if we speak of real earnestness with attendant disadvantages, it is merely in compliance with common impression; but our full belief is, that as true emotion has the advantage of success on its side, so, in fact, it has commonly every other advantage. It not only involves a more generous and healthy action of the affections, but greater force of mind, juster conceptions of the truth, better knowledge of mankind, and deeper benevolence of soul!

The examples already given owe their success as much to the emotion and earnestness of their manner, as to the other qualifications which we have observed; and it was indeed impossible for them to possess those excellencies without possessing this also. Hear Baxter, the apostle of his time, exclaim indignantly, "shall we preach a living Gospel with a

lifeless manner!" Hear Augustine, the effects of whose mind and labours are visible on the church to this day, declare that he was satisfied with no discourse unless it brought himself and his hearers to tears. Hear Paul, the prince of preachers, say, "By the space of three years, I ceased not to warn every one, night and day, *with tears*." O those tears—those manly tears,—what power was in them! They tell you that his soul is noble *throughout*; that the energies of his heart rival those of his head; that what he sees more clearly than any man, he feels more profoundly; that his whole being is elevated and consecrated by the solemnities of his work.

Then look to a more than earthly example; listen to Him "who spake as never man spake." Was there ever an instance of such deep emotion, such habitual earnestness, the fires of which were consuming him, and by which he

was willing to be consumed? Was there ever known such majesty of carriage, such solemnity of rebuke, such dissolving pathos, such sublimity of thought and of speech, as pervaded his ministry? And why? Just because he was the *incarnation* of truth; and truth had found, for the first time, a divine, yet human, medium, through which she might express herself in all her divine qualities to man—in all her light and love, her power and grandeur!

VI. Finally, we must pass on to notice, and notice without enlargement, another particular far too important to be wholly omitted. **IT IS ESSENTIAL TO THE EFFICIENCY OF THE MINISTRY, THAT THERE BE A FIXED AND HUMBLE DEPENDENCE ON THE GRACE AND SPIRIT OF GOD.**

It appears to be a general principle in the divine government, that while the agency of man is employed as a means to given results, it shall be associated with an agency entirely above his con-

troul, and which is indispensable to its success. The mariner spreads his sails ; but he spreads them in vain, unless the winds of heaven favour his course. The husbandman sows his seed ; but he sows in vain, unless the sun shall shine and the rains fall. On the other hand, should the mariner remit his care, or the husbandman his cultivation, the winds would sweep profitlessly over the waste of waters, and the rains fall profitlessly on the lifeless desert.

This superior influence, if found elsewhere, predominates in the economy of grace ; and it demands a higher and more spiritual human agency, with which to co-operate successfully. The mariner and the husbandman, though careless to their dependence on the sweet influences of heaven for their success, may respectively reach the desired haven, or reap the expected harvest ; but, in the moral world, it is required, that there.

should be a *living sensibility* to our dependence on moral and spiritual causes, for the success of labour. He who has it not, has not the first qualification for his work; nor is he in the way to obtain it. He has every thing to learn, and much to unlearn. He must know, that his wisdom is folly, that his power is weakness, that his learning is ignorance, and that his service is sin. While he has that *discipline* which instructs him, not only to use the means diligently, but to apply them with his utmost skill; he must have that *humility* which habitually teaches him that their success is altogether with God Most High. God is jealous of his glory; and therefore is he jealous of the proud man. He will not trust him with success. He will confound his counsel, and prostrate his effort; but he will dwell with the contrite spirit, and he will give more grace—unction and power—to the humble.

If we have connected this issue with the purpose of God, it is appropriate to remark, that in this, as in every instance, this purpose is based on his *wisdom*. The spirit of dependence and humility, though pronounced weak and pusillanimous by the world, is, indeed, greatness and power. It is the inseparable associate and nurse of all those eminent qualifications, on which we have dwelt. It, more than any thing, emancipates us from the littleness of the world around us, and the selfishness of the world within us; and raises us into close fellowship with the spiritual and heavenly world. Shall not he be wise, who has fellowship with heavenly wisdom? Shall not he be strong, who has fellowship with infinite power? Shall not he be prepared for the services of a spiritual kingdom, who himself finds in that kingdom his home and his conversation? He who has not this spirit, *thinks* himself great; he who has

it, *is* great; and unconscious of his greatness, and that is greatness. He has much; but it is sensibly derived from his alliance with God. He looks not so much at the supply which has come to him, as at the fountain with which it is connected. His glory is in God; "I live," he exclaims, "yet not I, but Christ liveth in me!"

This spirit of dependence and of power, then, is indispensable to the success of the ministry. Neither he who preaches, nor he who hears, has any right to expect the divine blessing without it. As such a ministry alone is the ordinance of God for blessing the world, so the saving influence will be *proportionate* to the spiritual temper. The most eminent ministers concur in attesting, that the periods of their most signal usefulness have been identical with their seasons of deepest humiliation and self-abasement. Our apostle, whose usefulness was more sus-

tained and extensive than that of any other man, had the strongest and most permanent convictions of disability and unworthiness. In the full tide of labour and of success he is the chief of sinners and the least of all saints. Language is tortured to express himself; but he finds no adequate expression.

The instance of Isaiah is eminently instructive and admirable. When he was to be specially qualified for the ministry, Divine truth and the Divine character broke on his mind in a flood of glory. The keen perception of this ineffable excellence brought him to the dust in acknowledgment of uncleanness, unfitness, and unworthiness. *Then* it was that the Divine power touched him, transformed him, anointed him, and made the humblest of men the first of prophets.

In conclusion. Such then, brethren, are the leading characteristics of an efficient and holy ministry. It will be com-

posed of strong and spiritual perception of the truth, of supreme devotedness to the Divine glory, of exquisite pity for sinful and miserable men, of a trembling sense of responsibility to God, and of profound dependence upon him. Where these are found every other excellence is implied, which shall thoroughly furnish the man of God "to every good word and work." Such a ministry could not be either vain or volatile, haughty or selfish, rash or inconsiderate, erroneous or high-minded. It would supply the highest motive to devoted study, elevated attainment, benevolent enterprise, and universal fidelity. It would furnish us with the best key to the knowledge of Scripture, and with the finest tact to make all we know available to the noblest interests of men. It would be marked by that balanced exercise of hope and fear; of humility and confidence; of seriousness and joy; of diligence and de-

pendence; of compassion and courage; of reason and passion; of light and love; which it is mostly so difficult to attain; and which, when attained, secures to action the highest amount of good, with the least alloy of evil. It would spontaneously discover, that forgetfulness of self; that superiority to human opinion and praise; that indifference to worldly advantage; that scorn of danger and sacrifice; that gentleness under reproach and blame; and that resolved and magnanimous devotedness to the welfare of men and the honour of God; as would give to the ministry an apostolic character, and constrain the world to admit that we had received it, not from earth, but from heaven!

This then, brethren, is the ministry we want. But where, O where, shall it be found? Shall I be forgiven this question? Is it not imposed by the very *character* of our meditations? I know

that the ministry is in an improved state, as compared with many past periods. I know that there is spread through it much of ordinary talent, ordinary learning, ordinary piety, and zealous exertion; but I deeply believe that the ministry, as a whole, requires to make *a decided advance* on its present position, before it shall bring any signal good to the Church or to the world. And, unless this advance is made, I deeply fear that, in our circumstances of extra responsibility, some of us will hardly save either ourselves or our hearers!

Do I, then, become the accuser of my brethren? Ah, no. If they have infirmity and deficiency, the preacher has more, much more. But, in agony of spirit, he expresses a fixed conviction that, compared with the *work* we have to do, and the *spirit* in which it must be done, we are not in a due state of preparation. The Church has yet to be

awakened and renovated ; the world has yet to be instructed and converted ; and for these high services there is demanded an instrumentality of proportionate power and holiness. We require to be endowed with the Holy Ghost from on high !

Brethren, our refuge and our hope are in God, in that God who giveth to the faint power, to the simple wisdom, to the unworthy grace. He who taught his primitive servants, first to overcome themselves, and then to subdue mankind, can do for us more than we want, more than we can think. We must wait on him in penitential confession, in ardent prayer, in enlarged expectation. We must wait until we shall receive power from on high. We must dwell on our own necessities, and on his mercy, and refuse to be satisfied without the promised blessing. We must induce the faithful of the Church to unite with us in the exercise as equally necessary to themselves. If we pray that

God would send *more* labourers into the harvest because it is great; for the same reason we *must* pray earnestly for the increased sanctity and devotedness of the *existing* and *rising* ministry. The course of the ministry can be successful, its end triumphant, only as this is realized. It is what is chiefly wanted for the improved condition of the Church, and the conviction and salvation of the world. After all, it is not so much *more* men as *better* men that are needed. *If those men, of various name and country, who now minister the word of life in our protestant sanctuaries, were baptised with an apostolic spirit, in seven years the world would be found at the feet of Christ!*

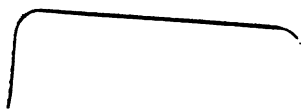
My friend and brother! one word in closing. While we have all a solemn concern in this service, I am aware that you have a special interest. I have, by avoiding a more personal style of address,

sought to spare your feelings and my own. I knew that, in your case, such pointed appeal was not needful to quicken perception or to strengthen impression; but that it was rather desirable to allay the agitations of the heart, that the mind might survey with the greater calmness the length and breadth of your ministerial obligations.

My brother, now that you have dwelt upon these obligations with earnest attention, let me exhort you to regard them with humble confidence. We have heard you witness a good confession before many witnesses; we have seen, and not as unmoved spectators, the conscientious trembling with which you have professed your devotedness to your work and to this people. We have been taught to exercise confidence in your character; and we attend you on your course with hope and prayer. Your brethren, who know you and love you, pray for you! Your brethren, in the same ministry of our

Lord, who can sympathise with you in your fears and difficulties, pray for you ! This whole Church, to whom you commit yourself, receive you to hearts softened by their tears and expanded by their prayers ! Be strong, be strong therefore, in the grace that is in Christ Jesus !

My brother, fare you well ! May the good will of Him who dwelt in the bush be ever with you ! May your eye be clear for judgment, your hand strong for labour, and your heart right with God. May you dwell in the truth and in love, that God may dwell in you, and you in God ! May the people of your anxious care be on earth your chief joy, in heaven your everlasting praise ! May you be true and faithful to them and to your Lord, even unto death ; and at death may you have an abundant entrance administered by angels and saints, the witnesses of your devotedness, unto the presence of the excellent Glory ! Amen !



the 1990s, the number of people with a mental health problem has increased by 50% (Mental Health Foundation 1999).

There is a growing awareness of the need to address the needs of people with mental health problems, and the importance of providing them with appropriate services. This has led to a number of initiatives, including the development of mental health services, the establishment of mental health trusts, and the implementation of mental health legislation. The aim of this paper is to review the current state of mental health services in the UK, and to discuss the challenges facing them in the future.

The paper is organized as follows. First, we discuss the current state of mental health services in the UK, including the number of people with a mental health problem, the types of services available, and the challenges facing them. Second, we discuss the challenges facing mental health services in the future, including the need to address the needs of people with mental health problems, the importance of providing them with appropriate services, and the need to address the needs of the community. Finally, we discuss the implications of these findings for the future of mental health services in the UK.

The current state of mental health services in the UK is characterized by a number of challenges. First, the number of people with a mental health problem has increased significantly in recent years. This has led to a growing demand for mental health services, which are often overstretched. Second, the types of services available are often inadequate, particularly for people with severe mental health problems. Third, the challenges facing mental health services in the future are significant, including the need to address the needs of people with mental health problems, the importance of providing them with appropriate services, and the need to address the needs of the community.

The challenges facing mental health services in the future are significant. First, the need to address the needs of people with mental health problems is a priority. This includes providing them with appropriate services, such as therapy, medication, and support groups. Second, the importance of providing them with appropriate services is a priority. This includes ensuring that they have access to the services they need, and that the services are of a high quality. Third, the need to address the needs of the community is a priority. This includes ensuring that the community is aware of the needs of people with mental health problems, and that they are able to provide support to them.

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